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tified with the address, and the business of the day was concluded.

But the opponents of Mr. Adams appear to have derived no real benefit from the admonitions of Mr. Moore. They have since persisted in their former opposition; shutting up the meeting-house, and doing every thing in their power to obstruct Mr. Adams in the discharge of ministerial duties. The committee still retain the congregation under their care; and will, it is hoped, be ultimately able to restore peace, good order, and discipline among them.

I have very lately heard, that the party have employed a mob of persons brought from a distance, and altogether unknown at Clare, to attend every Sunday, to block up the porches of the meeting-house, and thus defeat every effort of Mr. Adams.

Surely Mr. Adams should not hesitate to adopt the most vigorous measures, and should prosecute, at law, any person or persons who might oppose him in going into, and out from the meeting house; and the more especially, if any violence be offered to his person.

What a ferment is this, among persons professing the peaceful and benign religion of Jesus; because their minister expressed a wish, that four millions of persons, who, notwithstanding the most unequivocal proofs of true loyalty, yet groan un-

der the pressure of penal statutes, should be permitted to enjoy the blessings of a free government!—Pause, Christian, and wonder whether thy religion is gone, when such enormities are sanctioned by men who profess to be zealous to support its interests and its name!

#### ANTI-CATHOLIC PETITION IN THE CO. OF ARMAGH.

A Petition, in opposition to the claims of the Catholics, is now pressing forward in the County of Armagh, but, we understand, as yet, with little success. A letter from a correspondent at Lurgan, dated 18th inst., states, "This day week, after sermon, the curate of this town stepped up to the communion-table, and informed the congregation, that a counter-petition to the late petition of Protestants in favour of Catholic emancipation, had lain for a considerable time at the post-master's, and had only received a very few signatures; and in a speech, which some called an animated, pathetic, and feelingly warm one, told them, they were imperiously called on, as Protestants, and as *heirs, and joint-heirs of the most glorious constitution*, to sign this petition, as they valued their own interests, and the interests of their fathers, mothers, brothers, sisters, and relatives. This scene was acted in a church, and immediately after what ought to be their solemn service!"

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#### PUBLIC OCCURRENCES.

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##### ANTRIM CATHOLIC MEETING.

On Monday, Oct. 19th, pursuant to public notice, a numerous and respectable Meeting of the Catholics of the County of Antrim was held in the New Chapel, Donegall-street, by adjournment from the Exchange-Rooms. The Meeting was attend-

ed by a number of respectable Protestants, of various religious denominations.

Edward McGildowney, Esq. of Ballycastle, being called to the chair,

J. McGuckin, Esq. rose to move the following Resolutions, and spoke as follows:

"Sir—Before I shall propose any Reso-

lutions, I will take the liberty of reading to this assembly a few of the Resolutions which were passed by the Aggregate Meeting of the Catholics of Ireland, held in Dublin, the 18th of June last; and I beg to draw your attention to the one which recommends to the Roman Catholics, of the several Counties of Ireland, the petitioning the legislature for a removal of those disabilities which the Catholics of Ireland at present labour under:

Resolved—That we do forthwith renew our humble, but earnest application, by petition, to the legislature, praying the total and unqualified repeal of the penal laws which aggrieve the Catholics of these realms, infringe the sacred rights of religious liberty, and endanger the existence of the British Empire.

That the expences unavoidably attended upon the conduct of Catholic petitions, and the defence of the invaded rights of petitioning, call for the liberal aid of our fellow-country-men; and we confide to the public spirit and zeal of the Catholic body, throughout every district, for ample pecuniary support.

That the Catholic board be requested to submit petitions to the Catholics of Ireland in aggregate meeting assembled this day fortnight, for their adoption.

That we do strongly and earnestly recommend it to the counties, cities, and great towns in Ireland, again to accompany the general petition of the Catholics of Ireland, by local petitions, inasmuch as we consider the reiteration of an universal application to the legislature as one of the most effectual means of success.

"I now, Sir, shall read to you the petition which was voted by the Aggregate Meeting, which was subsequently held in Dublin, agreeably to one of those resolutions. I therefore, Sir, intend to submit two or three resolutions to your consideration before I sit down, the purport of which will be, to express our thanks and gratitude to those distinguished persons, in both Houses of Parliament, who, on the last discussion of the Catholic Question, evinced, by their conduct, that they possessed the true and genuine principles of the British Constitution; and that their enlarged minds and hearts understood and felt what true Christianity is, and that real religion can only exist in that country where liberty of conscience is enjoyed.

"I shall now propose for your adoption, as the petition of the Roman Catholics of

the County of Antrim, the same petition which was voted at the Aggregate Meeting, held in Dublin, and which I have just now read; and that the presenting this petition to Parliament shall be entrusted to the same persons to whom the care of presenting the petition, voted by the Aggregate Meeting of the Catholics of Ireland, shall be committed.

"Sir, if the vote of the House of Commons of the United Kingdom, pledging themselves to take into consideration our claims, early the next sessions of Parliament, had never been passed, I should have considered the Catholics of this county deficient in the first duty which they owe to themselves and their children, if they had not assembled upon this day, and by doing so, show that we are not insensible to the wise suggestions of that respectable body who assembled upon the 18th of June last, recommending to the several counties to petition for their emancipation from those penal laws which still exist in force against us. But when I reflect upon the glorious event of Mr. Canning's motion, if we were to decline voting a petition to the legislature, the next session of Parliament, we should be the basest deserters from the great and honest cause in which our labours have hitherto been attended with almost every thing but final success. We should indeed be shamefully wanting to ourselves, if, with the accession to our cause of such distinguished Parliamentary advocates, as the sons of our Sovereign, the Dukes of Sussex and Kent, Marquis of Wellesley, and that truly Christian prelate, the Bishop of Norwich, in one House, and several distinguished legislators in the other, we were to have remained silent upon the present occasion.

"To discuss the merits and justice of our claims would be superfluous: to enforce the utility of petitioning, after the vote of the House of Commons, of which I have spoken, would be idle to enter upon: doing either would be to darken what is clear, and attempt to make perceivable what is already seen. I have nothing further to add, but to declare that those are my sentiments; that the Catholics, by their oaths of allegiance, and their conduct, have already given sufficient pledges of loyalty to their Sovereign, attachment to their country, and affection to their fellow-subjects, without any new restrictions or limitations, which restrictions and

limitations seem only to have been suggested by apparent friends, but concealed enemies, to the measure of our emancipation, for the purpose of ensuring its defeat, by demanding conditions, which honour, and in my mind, the principles of our religion cannot concede; which the safety of the state and sound policy cannot require; whose only tendency is to excite disunion amongst ourselves; and if such a thing were possible, which, thank God, it is not, to raise suspicions against us in the breasts of our Protestant brethren, which would be equally unmerited by us, as it would be unworthy for them to entertain. I speak this with confidence, from the experience we have had of the generous and liberal support we have received from our Protestant brethren of all persuasions, in furthering the prayer of our last petition.

"I shall therefore conclude by moving those resolutions—

Resolved—That we are conscious of having always merited an adequate participation in the benefits of the British Constitution, and therefore feel the deepest regret for being again under the necessity of complaining of those disabilities which have been imposed on us, by an unfair monopoly, and are still continued against us, on frivolous prettexts, by a spirit of partiality, injustice, and intolerance.

Resolved—That notwithstanding the frequent and distressing disappointments which we have hitherto suffered, we will renew our firm and respectful appeal to the legislature at the next sessions of Parliament, for the restoration of our just rights, and that the petition voted by the Aggregate Meeting of the Catholics of Ireland, in the month of July last, meets our full approbation, subject to the revision of the Catholic Board, and is hereby adopted as the petition of the Catholics of this County.

Resolved—That it is the opinion of this Meeting, that the Catholics of Ireland, by their oaths of allegiance and uniform loyalty, have already given every reasonable pledge of their fidelity to their sovereign, and attachment to their constitution, which the safety of the state or sound policy can require. And, therefore, that it is ungenerous and unjust to retard our emancipation by a demand of further securities, which are evidently unnecessary, and which appear to us to be inconsistent with the liberty, integrity, and principles of our religion.

Resolved—That the warmest thanks of

this Meeting are justly due, and are hereby given to their Royal Highnesses the Dukes of Sussex and Kent, the Marquis of Wellesley, the Earl of Moira, and the Bishop of Norwich, for their late distinguished exertions in the great cause of religious liberty.

Resolved—That the thanks of this Meeting be given to the Marquis of Downshire, Lords Donoughmore, Grey and Grenville, and the other Members of the House of Peers, who have uniformly and strenuously supported our cause.

Resolved—That the thanks of this Meeting be also given to the Rt. Hon. Henry Grattan, and the Right Hon. George Ponsonby, for their distinguished exertions on every occasion in favour of Catholic claims, and for their long tried and persevering attachments at all times and seasons to the real interests of Ireland, their native country.

Resolved—That we feel highly indebted to the Right Hon. George Canning, and those Members of the House of Commons who supported his motion for taking into consideration the next sessions of Parliament, the claims of the Catholics.

Resolved—That we feel the warmest gratitude to our Protestant fellow-countrymen, of whose generous and liberal support we have had such ample proof, and that we ardently look forward to that day, when, by the abolition of all religious disabilities, the name of Catholic, Protestant, and Presbyterian, will be lost in that of Irishmen.

Resolved—That the thanks of this Meeting are hereby given to the Right Hon. the Most Noble the Marquis of Donegall, for his liberal offer to accommodate us with the Exchange-Rooms, for holding this Meeting.

Resolved—That our warmest acknowledgments are due, and are hereby given to our numerous Protestant friends of all persuasions, who have this day attended the Meeting.

Philip McKeever, of Ballycastle, Esq. seconded the resolutions, and said—

"Gentlemen—In coming forward to second the resolutions which you have now heard, as I am persuaded that they contain nothing which does not deserve the heartfelt support of every Catholic, I have therefore only to say, that they have my fullest approbation."

John Hancock, of Lisburn, spoke at some length, congratulating his Catholic fellow-citizens on the success of their cause

since the last time he addressed them at their county meeting, held in that place, and rejoiced that they had now adopted a petition on the broad, comprehensive principle, of universal religious liberty, not asking exclusively for one sect, but that all should be placed on an equal footing. He held his own peculiar opinions tightly; but he wished for free liberty for all others to hold theirs. He cautioned them to beware of those enemies, who, under the mask of friendship, pretended to favour their claims, but at the same time would shackle them with securities, which appeared to him to be a covert mode of defeating emancipation by subterfuges, when it could no longer be opposed openly. The veto on the nomination of Catholic Bishops, if vested in the Crown, or rather in the minister, the pageant of the day, would augment the already overgrown influence of corruption. As to domestic nomination, whatever might be his own opinion on the subject, he conceived it as unreasonable to ask Catholics to give up their opinions on the spiritual supremacy of the Bishop of Rome, as on any other point on which they differed from Protestants. He scouted the idea of danger to the state, from the interference of the pope; for, even in the days of the Stuarts, he had never heard of an instance of any practical injurious effects having occurred. He recommended them to avoid that apathy which was at present so prevalent among all classes, and which was so unfavourable to success in every measure. The progress towards emancipation, and the public feeling so strongly evinced, appeared to him nearly the only cloudless sky in the political horizon: for when he looked around, he beheld every where a general gloom. Corruption was become so general, as to be likely to destroy the state. Taxation was overstrained, so as nearly to cease to be productive by farther additions; and the system of paper-credit so depreciated, as to bear most heavily on all ranks, especially on those with fixed incomes, who, not being in trade, had no means of throwing part of the burden off themselves on others. Elections were become a name,

———"A market vile  
"Of slaves, self-barter'd."——

To him, it appeared immaterial which branch of the aristocracy rode over the country. The people, to do right, must disregard them all, and take care of their own interests. It was necessary also for

the Catholic body to persevere firmly, and they must finally triumph over the prejudices of their enemies; for their cause had of late made great progress both in England and Ireland; and would continue to increase in interest. In the approaching crisis of danger, he wished to be able to look back with a clear conscience, and to have the approbation of his own mind, in having pleaded the cause of his Catholic brethren, which he viewed as the cause of justice and sound policy; and that, whatever danger might attend from abroad, we might be united at home, and at peace with one another.

He rose a second time, and observed, that, as he spoke unpremeditatedly, he found he had omitted to mention some considerations, which had made him fear that apathy might prevail among the Catholics. He had heard some among the poorer classes say, they were not interested in the question of emancipation, as their condition would not be bettered by it. He dissented from this opinion, for he thought that all classes would be benefitted, and that the very poorest were interested. Emancipation might not directly better the condition of the poorer Catholics, but indirectly it would produce considerable effects. He considered, that the greatest grievance under which Catholics laboured, was, in some cases, the unequal distribution of the laws, and the encouragement thus given to a domineering faction to triumph over their degraded state. *Equal rights would produce an equality of respect.*

However the present actors in the scene, "dressed in a little brief authority," might conduct themselves, he trusted to this equality, when obtained, producing beneficial effects on a rising generation; and in this hope he was encouraged, when he saw the great improvement which had latterly taken place in the minds of the unprejudiced, in favour of equal privileges. Previous to the final accomplishment of emancipation, the Catholics must prepare for farther struggles. Their enemies were persevering and insidious, and the triumph of complete emancipation was probably not so near as many expected. He was less afraid of Catholics giving way to feelings of irritation, than of their sinking into apathy; and concluded with strongly recommending perseverance.

Dr. Drennan then rose and addressed the Meeting as follows:—

"I beg leave to say a very few words, I congratulate you, Sir, and my fellow-

countrymen, on the rapid advancement of their cause ; a cause, in which are, I think, involved, not merely the best interests of Ireland, but the very salvation of the Empire. The delay in its final accomplishment only serves the more to cement and consolidate your strength, and to prepare yourselves, as well as the Empire at large, for a new era that awaits it. This delay has, in reality, added thirty two reasons to the strength of your argument. It has increased the number of your friends ; it has diminished the number of your enemies. While Dr. Duigenan is, I suppose employed in adding another half-yard to the Catholic oath, and Lord Sidmouth may be delivering a course of lectures on theology to the cabinet, you continue, by your propriety of conduct and invincible moderation, to give fresh proofs of your constitutional fitness, as I may term it ; and you demonstrate the supreme absurdity of that notable bull in legislation, by which those who have regained the rights of election are to be withheld from the privilege of being elected.

" I rejoice that your Petition does not creep into Parliament upon all-fours ; but that, in the erect attitude of men, you require the full rights of the constitution, for which you have paid by the full performance of its duties. I rejoice that the Protestants of Ireland are soon to fall from their station on the necks of their Catholic countrymen, into their arms, embracing each other with the cordiality of Irishmen, and in the communion of the Constitution.

" You are indebted for your present happy prospects, to the influence of reason, and of justice, and of self-interest ; to the infatuation and intolerance of your enemies ; to the liberality and increased information of your Protestant fellow-subjects, in the true principles of political economy ; to your own unity of counsel and conduct ; and, perhaps, more than all, are you indebted to the thundering events of the times ; events, that seem to call aloud from Heaven, upon the inhabitants of these islands, to arouse from their apathy ; to unite with each other in heart and hand ; to extinguish all party animosities ; and to save the state.

" Is this a time, when every man will shortly be called upon to empty his purse, or expose his person in defence of the common safety ; is this a time to be calling upon our countrymen for certain securities, and for certain doubts to be cleared up respecting Episcopal ordination ? The Catholics

of Ireland can give no other securities than they have done. Yes : there is one security they could give, which would please, perhaps, their most inveterate enemies ; that would, on the instant, reconcile the Protestant dominancy ; that would, on the instant, qualify you for post, and place, and pension ; that would fit you for the first stations at the bar, for the first seats on the bench ; for the high places in corporations ; for the direction of the bank ; for the chief commands in the field ; and all without the trouble, expence and uncertainty of a petition. How ? Why nothing more is required, than to renounce your religion ; and then you would enjoy all the honours, and what is more, all the profits of the British Constitution. This would, and this only will satisfy them. It might indeed satisfy you ; but it would never satisfy me. To abjure your religion, and the faith of your fathers ! So far from satisfying me, it would, on the instant, infuse into my mind doubt, and distrust and aversion. No : it is your firm and unshakeable adherence to your religion, under trials and temptations of every kind, which convinces me that you are honest and conscientious men. It is by this you give the best proofs of your sincerity and trust-worthiness. It is thus that you can lay just claim to the British Constitution *on the same measure of obligation* as other subjects to their Prince ; their oath for his oath ; their oath of allegiance for his oath of protection ; their oath of fealty and homage for his oath to maintain their common rights and liberties (not party ascendancies, not monopolies of intolerance), but a perfect reciprocity of engagement ; a complete equipoise of obligation. You Catholics, have such an oath to take on your entrance into office or authority under the state ; and you will take it ; You will do what your Protestant fellow-subjects do ; not less, and *not more*.

" I beseech you, fellow-countrymen, to persevere in the manner you have done, as good subjects, attached to your religion, to the constitution, to your country. Friends from all parties, and of all professions, are now hastening around you. Do not squander either your compliments or your censure. Be discriminate in both. Receive all your well-wishers with a hearty welcome ; but you will never forget your earli-est, and I believe, your sincerest friends. The grave covers them, but you will not forget them there. Your remembrance will be as the verdure on their graves.

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"This is the season for professions. How many obedient, and faithful, and devoted humble servants do you now meet in the columns of our Newspapers! How many drivers of human cattle are to be met with, not on the road to Donaghadee but to Downpatrick! You will prove how well able you are to discharge the highest offices in the Constitution, by the way you exercise the elective franchise, and deprived as we all are of the name and dignity of an independent State, you will still show somewhat of the spirit of a nation. I trust in God, that according to Lord Chatham's phrase, you will transuse new blood and strength into the veins of the decayed constitution. If you do so, if you thus regain your own rights, and *well employ them*, you will secure that general applause which always has been, and ever will be the result of good actions and salutary measures, as naturally as the echo follows the voice in rocky places. If you do not; but I will not give a tongue to the injurious supposition; if the country can be saved (of which I entertain the most gloomy apprehensions), the Catholics of Ireland will contribute to its salvation. How? By uniting with the true lovers of peace, and union, and reform. What reform? A real and efficient representation, a more fair distribution, and an annual election."

Mr. P. McGouran then addressed the meeting as follows:

Mr. Chairman, After hearing the Resolutions which have now been submitted to your consideration, and that of this respectable meeting, and all of which have my hearty concurrence, I would consider myself wanting in that consistency and duty, which I owe to myself as an individual, to the Catholics of this County as a fellow-sufferer with them, and to the community at large, as one interested in the welfare and prosperity of the state, were I to stand aloof, without offering some observations on the view I have taken of Catholic claims, and their progress to complete emancipation, since October last; when, for the first and only time in my life, I had the honour of addressing a public assembly, and that too, on the Catholic question, a question which is dearest to my heart, and so blended with the best feelings I have as a Catholic and an Irishman, that I can neither think of it with indifference, nor feel its effects without complaint. Yet, when I consider what

has been said on the subject of emancipation by the ablest men in our country, these few years past, I confess it may seem rather presumptuous in me, to attempt to throw any further light on it; but as I bore a prominent part at our general County meeting last year, held in this town for that purpose, I would conceive it very inconsistent in me now to remain mute, when we are again under the unpleasant necessity of agitating a question, that should have long ere this been lulled to rest. I conceive it my duty as a Catholic, not by an inactive concurrence, but by every legal means in my power to sanction the legal proceedings, and to strengthen the noble efforts of my Catholic countrymen in their constitutional struggle for religious freedom. And I conceive it a duty incumbent on me, as a member of the state, to use every method I can to harmonize the discord, and tranquillize the agitated, the insulted feelings of an oppressed and degraded, though a respectable and loyal class of his Majesty's subjects; and to consolidate the natural and physical strength of a powerful people, as much as possible, against an irreconcilable and determined enemy. These, Sir, are the only apologies I can offer for trespassing on your time. These are considerations dear, very dear to my best feelings, objects that I will never lose sight of, while I have the power of exercising my reason, or till they are fully obtained. I am now, Sir, speaking in the presence of a respectable assembly of people, many of whom are of the first rank, respectability, and talent; I address them not as Catholics, nor as Protestants, but as Irishmen, and as brothers. I perceive the greater number of them are Protestants, whose presence I hail, whose attendance I am thankful for, and whose voices and concurrence I earnestly solicit. I speak to those not as Protestants, but as men, as beings possessed of the same feelings, and actuated by the same passions, in a greater or less degree, as myself, and I appeal to them as Irishmen, against the partial and oppressive proceedings of a prejudiced Legislature, against a suffering class of their fellow countrymen, and earnestly request them to be no longer duped, but loudly call against the iniquitous system of constitutional exclusion, on account of religious principles.

Sir, though our just claims have not

been much facilitated from that exalted quarter, whence we had every reason, both from professions and promises, to expect not only their furtherance, but their full concession; yet they have not been avowedly opposed, nor utterly refused. So soon as the Prince Regent would come into unrestricted authority, I entertained the most sanguine hopes that hideous intolerance would hide its head, that justice would triumph over oppression, and that liberality and brotherly love would predominate over bigotry and religious prejudice. I confess my expectations have been too sanguine. We have been long cajoled; and between feelings of disappointment, and the scourge of persecution, we, since our last County meeting, have had an increase of misery to add to another year of protracted slavery; to bear the insults and injuries of a deluded faction; to submit to the galling effects of disappointed hopes; and to withstand a virulent state-prosecution, entered against innocent unoffending members of our body, while in the legal pursuit of constitutional privileges.

In the trials of Dr. Sheridan and Mr. Kirwan, who have had strong proofs of the determination of government, not only to withhold our just rights, but to suppress our complaints, and to deprive us of the last, the poorest privilege of free-born subjects, the power of petitioning the throne or legislature. In that contest between the Crown and the subject, between power and right, prerogative and privilege, we have seen a depraved ministry resort to the most despicable alternatives; to fix a strong interpretation upon an undefined clause of an Act of Parliament that never was passed, with the intention of operating against the Catholic committee. In that case, we saw conscience and integrity, sacrificed to pensions and places, while the rectitude of principle, and the incorruptible virtues of Sheriff Harty, raised him to an eminence beyond the reach of corruption, and to where the bribing eye of ministerial influence, dared never raise a seducing glance. The sympathetic interest our Protestant brethren had for us on that occasion, and the support we so often received from them by counsel, and latterly by petition, has made such an impression on my mind, as time will never erase. This, Sir, may be considered rather extraneous matter, but when we reflect on the prejudiced bigotry of an intolerant government, and the liberal be-

haviour of our Protestant and Dissenting brethren in Ireland, we cannot well appreciate the friendship of the latter, without contrasting it with the conduct of the former. Our cause is no longer a Catholic cause, the cause of a party, or of a certain denomination of people. It is become the cause of Ireland, a national cause, a cause in which Irishmen have an interest, and are taking an interested part. Catholic and Protestant are uniting in pursuit of that legal right, which will put the former on an equality with the latter, and associate both in the indissoluble bonds of social friendship and domestic peace. The religious distinction that keeps us disunited, will then cease to exist, and Catholic, Protestant, and Dissenter, be no longer distinguished by opprobrious party appellations. As we are but one nation, we will then be but one people. As we have an union of interest, we will then have an union of sentiment; and let our whole aim be to cultivate domestic peace, internal happiness; to oppose all foreign invaders; and like warm-hearted, true-born Irishmen, either stand or fall together. These will be blessings consequent on an unconditional unqualified emancipation. It will incorporate Catholic, Protestant, and Presbyterian; in one impregnable line of national defence, and make them with heart and hand rally round a constitution, inimitable in its blessings, if it were kept uncorrupted and impartially exercised.

In defiance of the vindictive prosecution of an Irish Attorney-General, and ably supported by that unfortunate Premier, who, with all his Christian profession, rejected the petition, and refused to hear the complaint of a suffering individual, till roused into resentment, he premeditated revenge, and contrary to all laws, divine or human, he acted the assassin, to satiate his vengeance: I say, in defiance of such opposition, our cause has gained ground. Its justice, its importance, has gained us such an accession of Protestant strength, as was able to make our ex-secretary confess he held his situation as a time-server, and acted the hypocrite; and Lord Castlereagh divulged the secret of nearly twenty years keeping, and acknowledge the just expediency of conceding to our claims. So far has discussion been useful. So far has that Union champion been converted to justise and right reason. Yet he refuses to be just, except on stipulated conditions, and such conditions as cannot



he acceded to by us. He must act justly to us—unconditionally—or not at all. Our cause stands on a firm basis, and requires not the assistance of unreasonable conditions to support it. After a complete victory, gained by the talented and proper-tied interests in the House of Commons, over an intolerant borough-monger faction, his Lordship was inclined to accede to a qualified emancipation. Thus, being unable to withstand the liberal, honest-hearted, eloquence of our friends in Parliament, he is softened into a kind of acquiescence, makes a virtue of necessity, begins to capitulate, and offers to compromise.

No, no, my Lord ! no compromise ! no Veto ! no security, more than what has been already proposed, already given. Our oaths of allegiance, without qualification or mental reservation, is, in my mind, a sufficient pledge before God and man ; and where this is once violated, no stipulated security will secure. The man who can determinately violate the sacred obligation of a voluntary oath, is without the pale of securities, and will only do right when it serves his interest, or is compelled to it. If he think his Majesty's Roman Catholic subjects as such, it will be unnecessary to enter into any conditions with them. Those who condemn the laws of God, will never be truly amenable to laws enacted by men.

But, Sir, were we to accede to the terms proposed, and to give a Veto to a Protestant King, I would make it a preliminary condition, that his Majesty should first exclude such men from ever having a vote in his Councils. The man who could be instrumental in bartering away the legislature of his country, would have no remorse in bartering away both soul and body of any portion of his Majesty's subjects. The duty man owes his country, is only secondary to that duty which he owes his God ; and he who would violate the rights of the one, would nail the other to the cross. He was bred a Presbyterian, and openly avowed his attachment to that Church ; he now lives a Protestant, and would yet become a Catholic, did he think he could submit to its discipline, or that it would secure to him an emolumentary government situation.

Mr. Chairman, Unqualified emancipation is our constitutional right ; a right we never lost, even by force, but by a swindling trick. We do not look for its restoration by force, but by humble supplication,

an honest appeal to our liberal Protestant countrymen. We cannot compromise in it : we can enter into no terms for it with a Liverpool or Castlereagh. The offer is dangerous, both in the proposition and abstract. *Quicquid id est timco tales homines gratias proponentes.* Whatever is in contemplation, I dread such men, even with favourable proposals.

I would give no Veto to a Protestant King, nor to a Catholic King : to a Protestant Ministry, nor to a Catholic and Protestant Ministry united : nor would I submit to home nomination. It is inconsistent with reason to give it to a Protestant King ; it is incompatible with the history, doctrine, discipline, and dependent connexion of our Church, to vest it in any King, any body of Laymen, or even in a conclave of Irish Bishops. It is unreasonable to ask it, and impossible for us to grant it. The Catholic Clergy cannot give it ; the Catholic Laity cannot give it ; nor can both together give to the King of England, what was vested by a general council in the See of Rome. The same authority that vested the Veto in the Bishop of Rome, must divest him of it. Sir Thomas More and Bishop Fisher suffered martyrdom, rather than acknowledge Henry VIII. to be head of the Church ; and with the very same principles, as I was born in political slavery, I would submit to live and die in it, rather than acknowledge any King, no matter what his religion may be, to be head of my church. We cannot temporise in such matters. Spiritual and temporal matters should never be jumbled together, lest profligacy or interest should make the former subservient to the latter.

Ill as Bonaparte has treated the Pope, he served him and probably the Church too, essentially, by divesting him of temporal power, and confining him to his ecclesiastical concerns alone ; and were the appointments of our Bishops to be left to any King, or to any time-serving ministry, we know not what might be the consequence. It is for some sinister purpose it is asked ; and were it granted, Castlereagh and his *hitchus* might *hitch* us into a *notch* whence we, nor our posterity, might never be able to extricate ourselves.

We want no compromise with the Crown ; nor will we barter an ecclesiastical enjoyment for a constitutional right. We look for emancipation as our right, and we insist on it as such, not by force, but by the supplicating language of an

humble petition. We have been long shut out from the benefit of our constitution, and stigmatized as aliens in our native land. We pray to be re-admitted into a full enjoyment of it, which, had we even lost by force, we have well-merited by our loyalty, and a long series of ill-rewarded services. We only want the avenues to preferment to be opened to us, as they are to others, and merit to be impartially rewarded. That is all the Catholic laity want; and in my mind, our clergy want nothing. Our candidates for the ministry have no inducement now to become priests, but their own salvation, and that of their fellow-creatures. They want no Parliamentary grant, no *regale donum*. By a proper vocation our prelates first became priests, and by their pious behaviour when priests, they were appointed Bishops. The prelates of Ireland are an honour to religion, loyal to their King, and true followers of Christ. And let those zealous Vetoists point out in history, one solitary instance, wherein the connexion between the Pope and the clergy of Ireland, has been the least injurious to our Protestant government. I challenge them. I defy them. We are said to live in a land of religious liberty, but I deny the assertion. Catholics pay a grievous tribute to government for the free exercise of their religion. If we are permitted to worship God our own way, it is on the galling conditions of being excluded from the most emolumentary and honourable situations under the government. Thus, for a free exercise of religious liberty, we pay the tax of political slavery. And if that be a free, unrestricted liberty of conscience, let the world judge. Were we to sacrifice every religious principle for the sake of political power, then, indeed, might the government watch us with a jealous care. The man was never yet found, who disregarded the principles of his religion, and practised the duties of a good son, a good husband, a good father, and a loyal subject. Our refusal to conform or to compromise our rights on the ground proposed, is a proof of our true allegiance. Were we indifferent about the dictates of conscience we would become Protestants at once: and then every gate to political power, and to lucrative and honourable situations, would be opened to us.

It has been often said, we are a dissatisfied people, always complaining, and want

but little. If we want but little, why withhold that little from us? If the compliment we ask be but small, its grant cannot lay us under a great obligation. But, Sir, I deny that we are a people that cannot be satisfied, or that what we want is of little importance to us. If our exclusion from about 5000 direct and dependent government situations, and some of them the first in the state, be of little value, I know not what would, in the estimation of such people, constitute a much. Indeed we want but little, comparatively speaking, and our situation has been much ameliorated from what it was. But all we got we have received from our revered King George III.; and all we want, we hope for from our long professed friend, the Prince Regent, and the friendly liberality of our Protestant fellow-countrymen. We are grateful for what we got, will be thankful for what we want, and have honestly merited both. We are said too, to be a turbulent, refractory people, and that in our requests we use intemperate language: words very unbecoming petitioners. It may be so. It may be we use language too severe for the delicate feelings of a few corrupt ministers.

But sir, it is not our aim, to flatter the ear of corruption. It is not from an intolerant ministry we expect a redress of our grievances. We do not want to smuggle through our emancipation by any adulatory ill placed compliments, or by any illicit underhand dealing. We ask it with the undaunted but respectful voice of constitutional boldness, proceeding from good hearts and honest intentions, and not with the faltering tone of designing adulation. We have the constitution at our back, the talent and property interest of the empire on our side, and the "vox populi," that genuine organ of popular feeling, calling aloud for our freedom. Our just claims, so well supported, must eventually succeed, without having recourse to any base means. The liberality of our countrymen, of a different persuasion, by petitioning the legislature in our favour, has laid us under an obligation to them; we can only return them by our gratitude. If there be an individual in our body that feels indifferent at what they have done for us, may he be branded with the opprobrious epithet of "the ungrateful." We solicit them to continue their support, and we pledge ourselves to merit their best

exertions. Fear not my fellow-countrymen, at the trumpet of alarm, sounded by the vetoists, our vanquished enemies. The connexion between the pope and our church in Ireland, never injured our Protestant government. The pope is no enemy to a Protestant king, nor is Buonaparte a friend to a Catholic king; witness Ferdinand of Spain. The alarm is only raised to infuriate a deluded faction, and to impose on the weak-minded Magna Charta, that great bulwark of the subject's liberty, with almost every article desirable in our constitution, was established by Catholics, and why exclude us from enjoying the fruit of what was purchased by the blood and labours of our ancestors? It is unreasonable, impolitic, and contrary to every principle of either retributive or distributive justice, to do so. On the unlimited principle of wishing unrestricted religious liberty to all, I wish it to myself; nor, so help me God, if I would accept of emancipation, on the conditions of excluding any sect of his Majesty's subjects from the benefit of the constitution. I look on the free unrestricted exercise of religious liberty, as one of the greatest blessings of bounteous heaven; and, base is the man, who, by power or authoritative persuasion, would enslave the soul of his fellow-creature to his mode of worship. My Catholic friends, be not cast down at disappointed hopes, but persevere in what is good, and, with a becoming resignation, leave the issue of your cause to Providence. Live amenable to the laws of your country, and seek protection in them against insult and outrage, rather than by any illegal combination, to attempt to oppose an illegal society. By doing so, you will live conformably to the leading principles of our holy religion, which teaches us to live in subjection to the reigning authorities permitted to rule over us, to return good for evil, and to love our neighbours as ourselves. What the enlightened and liberal part of your Protestant brethren are doing for you, is far more than able to counterpoise against what the ignorant, illiberal, and deluded few of them is able to do against you. After such an advice as I have given, and with such sentiments as I have expressed, Mr. Chairman, I take my seat, returning you my sincere thanks for your very kind attention.

#### A DREADFUL PICTURE OF THE TIMES.

Subscription for Daniel Isaac Eaton, now under sentence of 18 months imprisonment in Newgate, and to stand in the pillory for publishing the Third Part of Paine's Age of Reason. There never was a man who suffered so much in the cause of liberty, the freedom of the press, and free discussion, as Daniel Isaac Eaton. From his address, which was lately published in the Sunday Review, it appears, that he has undergone no less than seven prosecutions at the instance of the public prosecutor, for maintaining the public cause, during which he has not only been repeatedly imprisoned, but stripped of all his property, which was actually burnt by his persecutors. To complete this scene of legal oppression, and political degradation, Mr. Eaton, who is now sixty years of age, was actually put in the pillory on the 26th of May last, and afterwards sent back to Newgate to suffer the rest of his sentence, in the company of the worst of felons. Until his last conviction, Mr. Eaton has not solicited a single farthing from his fellow-citizens to indemnify him for these immense losses, nor would he ever have appealed to their generosity, had he not been reduced to the last extremity, and without the means of support during the long confinement he is doomed to endure. He trusts, therefore, that this appeal will not be in vain.

Subscriptions are received by Mr. Jones, bookseller, No. 5 Newgate-street; by Thomas Evans, No. 8 Newcastle-street, Strand; Mr. Mitchell, No 13 Shoemaker's-row, Doctor's Commons; and at the shop of Mr. Eaton, No. 9 Ave-Mary-lane.

#### STATE OF MANCHESTER.

The accounts from Manchester respecting the state of trade in that once flourishing town, and its neighbourhood, are truly affecting. No part of the country can possibly feel the pressure of the war with America, with keener sufferings than the poor weavers, within the precincts of that commercial metropolis. To describe the privations which they have lately been compelled to endure, must appear incredible; but, however painful the task, we conceive it our duty to lay before the public, a striking picture of the deplorable

state to which that extensive and useful class of society have been reduced, since the commencement of the present war. The time is within our recollection, when the cheerful weaver, by exercising a moderate share of industry, could provide himself with the necessary comforts of life; and, by the assistance of a family, was enabled to enjoy intervals of luxury, and lay up a resource for drooping age. In comparing the period we allude to, with the present one, an awful and afflicting spectacle presents itself to our view. By a moderate calculation, according to the last census, we find that within the circumference of thirty miles round Manchester, there are one hundred thousand men, women, and children, employed in the manufacturing of cotton goods; and allowing six to each family, there will be sixteen thousand families dependent upon that business for their daily support, the greater part of whom are weavers. The better, however, to show the state of wretchedness into which these unfortunate families have lately been precipitated, we have only to contrast the present prices of labour and food for one week, with what they were soon after the close of the last American war. The following statement will fully show the fatal decline of their commercial prosperity.

## STATEMENT.

*Price of the principal provisions necessary for a family of six, after the American war, per week.*

|                                   | s. | d. |
|-----------------------------------|----|----|
| 7 quartern loaves, at 6d. . . . . | 3  | 6  |
| 14 lb. beef, at 4d. . . . .       | 4  | 8  |

|   |   |   |
|---|---|---|
| 3 lb. fresh butter, at 7d. . . . .        | 1 | 9 |
| 3 lb. Cheshire cheese, at 5d. . . . .     | 1 | 3 |
| 6 quarts of new milk, at 2d. . . . .      | 1 | 0 |
| 20 lb. potatoes, . . . . .                | 0 | 5 |
| 6 quarts ale, home-brewed, at 4d. . . . . | 2 | 0 |

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14 7

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*Present Prices.*

|  | s. | d. |
|--|----|----|
| 7 quartern loaves, at 20d. . . . .     | 11 | 8  |
| 14 lb. beef, at 10d. . . . .           | 11 | 8  |
| 3 lb. fresh butter, at 18d. . . . .    | 4  | 6  |
| 3 lb. Cheshire cheese, at 10d. . . . . | 2  | 6  |
| 6 quarts new-milk, at 5d. . . . .      | 2  | 6  |
| 20 lb. potatoes, . . . . .             | 1  | 3  |
| 6 quarts ale, at 8d. . . . .           | 4  | 0  |

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£.1 18 1

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At the above period, four out of a family of six could weave five pieces, 29 yards, each, for which, at 7s. per piece, they received, £.1 15

At the present prices given, the same quantity, at 3s. each, is £.0 15

Thus it will be seen, that four out of a family of six, before the present war, could, by moderate industry, gain £.1 15s. per week, while the principal articles of food only cost then 14s. 7d.; and, at the present period, the same quantity of labour will only produce 15s., while the same portion of provisions will cost them £.1 18s. 1d.!!

*Liverpool Mercury.*

## AGRICULTURAL REPORT.

*From the 20th September to the 20th October, 1812.*

For several weeks past the weather has been extremely wet and stormy, and a great deal of the grain that was in the fields has been injured. The farmers have seldom experienced more difficulty and trouble in getting their crops secured, than they have done for the last three weeks; and notwithstanding their exertions, there is still a considerable proportion of the corn out and exposed to the inclemency of the weather, so that if a favourable change does not soon take place, a great loss of grain will be the consequence.

This unfavourable prospect has probably contributed to keep up the price of oatmeal, which at present is much higher than it usually is at this time of the year, especially in a season like the present, when the oat crops appear abundant.